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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I.

IN the year 1845, I thought to have already compiled the most important materials for an essay entitled *Bibliotheca judaeo-arabica*, containing short biographical notes on the Jewish authors (their lives are, with but few exceptions, exhausted in a few lines), and a full account of the works, the MSS. (of which at that time scarcely one had appeared in print), the translations into Hebrew and other languages. I also prepared an alphabetical list of titles, partly extracted from Arabic sources, at that time not yet printed. I hoped to compose a small book which might be useful to those who had access to the treasures in Oxford and Paris; to visit Oxford myself I could not even dream of, and a journey to Paris was likewise out of the question. I was in search of a publisher, when Zunz and Lebrecht declined the invitation to write the article "Jüdische Literatur" in the great *Encyclopaedie* of Ersch und Gruber, and I was recommended for that purpose by Zunz, and accepted by the publisher, Brockhaus. This essay engrossed all my spare time till 1847, and the following year was not favourable to scientific writings that had no immediate interest for the public. Soon afterwards Munk began his valuable accounts of Arabic MSS. in Paris and Oxford, and in 1850 I was able to glance at the Bodleian MSS. with my own eyes; but my special business was to register the *printed* Hebrew books, and the *Catalogus* was not

finished before 1860, when the state of my health prevented me from returning to Oxford. Since then I have taken notes of the numerous contributions to this branch of literature, but I have not been able to give its appropriate form to the accumulated matter. During the same period I was, however, compelled to prepare some general remarks and observations for a course of lectures in the *Veitel Heine'sche Lehranstalt*, which were first delivered in 1861 and repeated in 1864, 1866, 1869, 1872, and 1892.

It is now my purpose to recast these lectures in the form of an English essay, and to prefix to it an examination of the Arabic names borne by the Jews. This may to some readers of this REVIEW appear a dry subject, but to others a necessary piece of preliminary knowledge, and I shall endeavour to show its importance by some striking examples.

I venture to write in the English language, considering that in scientific matters the fault of offending the linguistic taste of the student by an inelegant style is more pardonable than offending the critical judgment by inaccuracy of thought, which is so imminent a danger in translations.

1. *The Names of the Jews.*

I do not intend to treat the subject of names in general, or even of the Jewish names in particular, in order to introduce the Arabic branch of our inquiry. We possess a monograph of the master, Zunz, composed in 1837 (enlarged 1876, in the second volume of his works)¹, on the occasion of an intended order of the Prussian Government to restrict the Jews in the choice of names to such as were supposed to be distinctively Jewish, and which would mark—not to say stigmatize—the bearer, even in his absence, as the old yellow “wheel” on the garment did in his

¹ Few readers will know that in the first edition the word *Dünkel*, at the end of the short preface, is an alteration of the “*Censur*,” instead of “*Misthaufen*,” restored in the second edition.

presence. Zunz, with brilliant scholarship, demonstrated that through 2,000 years the Jews have not been limited in choosing their names from every country and all languages. He might have dwelt on the counterpart, the old Hebrew names adopted by pious Christians, not only in England and at the time of the Roundheads. Zunz restricted his researches to the individual or *proper* names of Jews and Jewesses; he did not treat of *family names*, which, indeed, were not common among the Jews of old. Among these we have to distinguish the names derived from the fatherland, or the residence of a man, or similar accidental designations, which his descendants preserved after his name, so that in some cases we are not sure whether we may apply such a name to each of them. For instance, the name רופא (medico—later on Medigo, del Medigo), which is to be found in the Italian family of ענייט (Mansueti, Mansi, Piatelli), one of the four families who claim to have resided in Italy from the remotest time, the other three being: זקניט (del Vecchio), תפוחיט (de Pomis), and ארוסיט (dei Rossi). In France and in the north of Europe the family names of the Jews were an artificial and arbitrary product of laws and governmental orders after the French Revolution. There is no natural consequence, no internal evolution, and, so far, no historical importance in the investigation of this practical institution, though it served as a kind of emancipation, or nationalization, and replaced the antique form of designation “X son of Y,” which is still perpetuated in the family names composed with *son*, whose prototype seems to have been the German civilizer Mendelssohn. This remark has not really been a digression. On the contrary, it leads me directly to explain why I include in my essay on the Arabic names of the Jews all that class of designations which we find attached to the name of a person in superscriptions, addresses, signatures, &c., in books, documents, letters, and inscriptions. We are obliged to do so, because all Arabic names are so very long and complicated that we must

premise a few short remarks about them, before we turn to the use made of them by Jews.

2. *Arabic Names of Persons.*

The Orientalists of Europe early felt the necessity of explaining the various Arabic names, and I shall briefly mention some articles which may be of service to those who want more detailed information than the statements that must suffice for this essay. But I shall not minutely report, or translate the titles or superscriptions of the respective papers. I shall content myself with giving the names of the authors and the place where their works are to be found, for they are almost all inserted in journals or collections of memoirs, though sometimes they were also printed separately.

The first monograph known to me concerning the names of the Arabs is a German article of Prof. Kosegarten in the *Zeitschrift für die Kunde des Morgenlandes*, Vol. I, p. 297 ff., which I have quoted in my discourse, *Die fremdsprachlichen Elemente*, &c. (Prag, 1845, p. 13), where also I promised this present article, published half a century after its first conception.

Wüstenfeld thought it convenient and almost necessary to insert some remarks on Arabic names in the preface of his useful *Geschichte der Arab. Aerzte* (Göttingen, 1840, pp. x-xv).

The celebrated, but not very critical Orientalist, Joseph von Hammer (-Purgstall), wrote a paper, inserted in the year-book, *Das Morgenland (altes und neues)*, published by Preiswerk, Basel, 1839, which I have not read myself but which is quoted in the *Literaturbl. des Orients*, 1840, p. 487.

Another exhaustive essay by the same writer is inserted in the Papers (*Abhandlungen*) of the Imp. Acad. of Vienna, and was likewise published as a separate essay in 1852.

Garcin de Tassy published in the *Journal Asiat.*, 1854 (also separately), his "Mémoire sur les noms propres et les

titres musulmans," which does not confine itself strictly to the Arabic names in their proper sense, as the title implies. We may also point out the section of *Biblical* names, p. 435, which will form a special paragraph in the present essay.

English scholars are represented by a paper of T. E. Colebrooke's, "On the Proper Names of the Mohammedans," inserted in the *Journal of the Roy. Asiat. Soc. of Great Brit.*, New Series, Vol. XI, 1879, pp. 171-237; the author promises, at the end, a special chapter on female names, I do not know if he has fulfilled this undertaking.

We may add an important Arabic work, the *Lubb al-Lubab*, by Sujuti, published by Veth, with a supplement, Lugd. Bat., 1840-42.

We proceed to enumerate the different parts of a full Arabic name without regard to the position which the various parts commonly occupy in relation to the other parts; indeed, the custom is not rigidly observed; but generally the surname (*abu, ibn*) precedes the proper name, which is followed by the pedigree, the patronymic, and so forth.

1. *Nomen proprium*, Arab. **اِسْم** (Hebr. **שֵׁם**), a simple name, like Ali, Omar, &c., or a composite name, as *Abd Allah* (= **עבדיה**), given to the child. The store of these names has been enlarged by Islam, for instance, by using *Biblical* names, slightly altered. It is almost an offence to address any one by his proper name.

2. *Cognomen*, a kind of *Appellative*, Arab. **بَنِيَة** (Hebr. **בְּנִי**), which is originally a designation of a "relation" in its narrower sense of parentage or descent (Arab. **نَسَبَة**, Hebr. **יחס**). It is a composite name formed with one of the words: **אבּוּ** (gen. **אבּי**, acc. **אבּא**) father, **אם** (*Umm*) mother, **בן** or **אבּן** son (plur. **בני**, **בנו**), **בנת** daughter (plur. **בנות**). The composite with *abu* is the designation most in use of a man who is father of a son, whose name follows the word *abu*; so, for instance, Muhammed is called Abu 'l-Kasim, father of al-Kasim, with contraction of the article

al, which we shall consider later on. This *Kunya* (cognomen) is preferentially taken from the name of the *eldest* son, at whose birth the father gets a name at once with the son.

When this kind of appellation became common, it was necessary to introduce a surrogate for *childless* men. In the absence of historical documents, we may suggest that the first substitution was the name of a son which had served to form the cognomen of another man in the same family, or of a man renowned in some way, even in times past. This artificial compound of two names became by reiteration a stereotyped form. Similar combinations were formed by two *Biblical* names which occur in juxtaposition in the Koran, whether they belong to father and son, or not, a circumstance that has not been recognized in all its consequences, as we shall see below.

(*b*) Another kind, and very probably a later development of the primitive combination, is the composition of *abu*, not with a personal name, but with an *abstract* substantive, which in most instances designates a good, rarely (in satire) a bad quality. We might call this *Kunya* "qualifying," in contradistinction to the former, which would be "genealogical," or "historical." The qualifying *Kunya* was applied to childless people, not only in the lack of the genealogical appellation, but also as a mark of devotion, flattery, or blame. Von Hammer-Purgstall, in his *History of the Arabic Literature* (VII, 555), exhibits occasionally some specimens of this combination. I will give several of his examples, substituting an English translation of the Arabic word for his German, omitting the word "father (of)," (instead of *abu'l* we give the full article *al*) and altering his orthography of the Arabic according to our system of transcription; the succession of the names, being quite irrelevant, remains unaltered:—(*abu*) *al-Maali*, nobility (in Arab. a plural); *al-Barakat*, benedictions; *al-Fadhl*, excellence; *al-Fadhâil* (plural), virtues; *al-Sa'ada*, beatitude (Hammer translates: *Glauben*, creed!); *al-Karam*, generosity; *al-Makarim*,

acts of generosity; *al-Ma'hasin*, laudable qualities; *al-Fakhr*, glory.

3. *Patronymia*, always an *adjectivum relationis* derived from the name of a country, province, town, &c., by a final *i*, and composed with the article *al*, for instance: *al-Faresi*, the Parsi; *al-Bagdadi*, native or resident of Bagdad.

(b) By analogy with this rubric there are formed different designations of a class of men, surnamed from its chief, or founder, &c., for instance, the follower of a sect or party; the most frequent names of this kind are derived from the four orthodox schools, like *al-'Hanbali* (the school of ibn 'Hanbal), *al-Sunni* (the Sunnite).

This kind of name is sometimes identical with a compound of *ibn* (son, or in some relation with somebody or something) and the original name of something, like the Hebrew בן, but we do not enter into this more metaphorical branch of the subject, as it lies outside our special purpose.

4. *Titles*, in the widest sense of the term, which are, however, not connected with the position or function of a man, but are simply marks of *honour* and respect, which were in later times of Islam frequently employed by the pious and loyal, and readily accepted and adopted by patrons, by the ambitious and the vain. The most common titles, which by and by sank to simple surnames, are composed with the word *Dîn* (law, religion) and *Daula* (state), such as *Nur al-Din* (light of the religion), *Schams al-Daula* (sun of the state). We have mentioned these names, though they were not frequent with the Jews, who resisted the enticements of Islam.

3. *Arabic Names of the Jews.*

The method of a literary inquiry depends upon the point of view from which the investigation is to be made, and this again depends upon the object we are aiming at. If the names of the Jews were to be considered as an accessory study of the *history* of the Jews in the dominion

of Islam, the prominent feature of the inquisition would be an *historical* one. In this case we ought to inquire where and when the Jews first adopted Arabic names, what were their motives in doing so, from whom they borrowed these names, and to what extent they made use of them ; whether the Arabic names entirely replaced and supplanted the Hebrew, how the first stock increased, or why it remained as it was. A complete solution of this problem requires an exhaustive study of the history and literature of the Arabs for that purpose, so far as it bears upon the question at issue—a task which I have not undertaken, and which probably nobody will undertake, at least not in the immediate future.

There is a great impediment at the very first stage, viz. a gap in the history of old Israel (or Judah) and old “Ismael,” to use a name by which Arabia as well as Islam is designated in later Hebrew literature ; our Orientalists are not unanimous, nor are any of their assertions authentic, with regard to the Jews in Arabia before Muhammed, as we shall soon see ; for we cannot avoid taking into consideration that early Jewish Arabism, or Arabic Judaism, although our aim is the discussion of the names occurring in the Arabic *literature* of the Jews, which begins some time after Muhammed, if we except a few scattered lines of Jewish poets in Arabia, perhaps preserved only by oral tradition and written down by collectors of poetry some centuries after their composition or improvisation. We shall, therefore, abridge our few following remarks on the old names of Jews in Arabia, designed merely as a preliminary inquiry. The body of this paper is to be divided into two parts :

I. General observations, forming the key and the criterion of an analysis of the respective names.

II. An alphabetical list of a few hundreds of names, surnames, titles, &c., derived from the Arabic, which are to be found in numerous places, especially names of authors, copyists, owners of MSS., of persons occurring in

documents, in legal opinions, or decisions, &c.; men or women, individuals or families, of which we shall now and then point out the known members, everywhere quoting our sources.

4. *The Jews in Arabia.*

Of the first settlements of Jews in Arabia, we have scarcely any historical witness of full validity; legends, oral traditions penned down after centuries, combinations and conjectures of recent scholars, partly in direct contradiction to one another, puzzle the student. We must at once remark, that the early history of the Jews in Arabia fails to distinguish between those of the north, connected with Judaea and its southern neighbours, Idumea, &c., and those of the south, partly allied with, or dependent upon, their transmarine neighbours in Africa.

Amongst the Jews, Rapoport was the first to draw the attention of students, in a Hebrew article on the "Free Jews" in Arabia, which Julius Fürst, after his fashion, clothed in a German garb.

Franz Delitzsch collected various notes about the history of the Christian church in Arabia; his first article, "Kirchliches Chronikon des petraeischen Arabiens," appeared in the *Zeitschrift für die gesammte Lutherische Theologie, &c.* (1840), and an extract of the facts, which are of some importance for the history of the Jews in that country, was inserted without the name of the author (perhaps Fürst) in the *Literaturblatt des Orients*, 1841, pp. 273 ff., 295 ff. A few other short notes by Bodenheimer and the author of the present essay were inserted in the same *Literaturblatt* (1842, p. 784; 1843, p. 238). A popular article of Graetz without any reference to the sources, "Die freien jüdischen Stämme und das jüdische Reich auf der arabischen Halbinsel vor Muhammed," was inserted in the *Jahrbuch für die jüdischen Gemeinden Preussens*, published by the secretary, Ph. Wertheimer (Berlin, 5619, pp. 143-158). In 1847, Caussin de Perceval published his

Essai sur l'histoire des Arabes, a work which exhausted the sources then known, but did not afford sufficient information about the Jews (for instance, Vol. I, pp. 92, 121, 143, 145, 242 [cf. p. 283], 264 [Waraka ben Naufil, perhaps ben Theophil, a Christian], 321). At the same time, Selig Cassel (not yet changed into "Paulus"), in his article "Juden," in the voluminous *Encyclopaedie* of Ersch und Gruber, which is, as I can attest, the fruit of a long and independent study—it was originally intended to be an article "Judensteuer," in the *Jewish Encyclopaedia*, as early as 1842, prepared by his brother David and by the author of the present paper—gave (p. 166) a short and general account of the state of the Arabian Jews before Muhammed; he mentions also (p. 194) a Chronicle of *Said Da'ud Man'sur* of Tawila, near 'Sana'a, in Yemen, a work given by another Jew to the missionary Wolf. This chronicle, perhaps of a very recent date, and of questionable value, seems to be unknown to our authors; it is not mentioned in the erudite essay on the "Literature of the Jews in Yemen," in Vol. III of the JEWISH QUARTERLY REVIEW (pp. 604-622)—which is itself a contribution to the spiritual history of those Jews, as well as Franz Delitzsch's congratulatory essay, "Jüdisch-arabische Poesien aus vormuhammedanischer Zeit" (reviewed in *Hebr. Bibliographie*, XIV, p. 28; N. Brüll, *Jahrbücher*, II, 189). Of course this part of Jewish history is not neglected in the general history of the Jews by Grätz (V, 80). The last monograph on our subject is the article of Dr. H. Hirschfeld, "Essai sur l'histoire des Juifs de Médine," in the *Revue des Études Juives*, tom. VII (1883), p. 167 ff., tom. X (1885), p. 10.

I have not been able to pursue the literature of *inscriptions*, brought from Arabia, which seem to offer some information about the Jews; we hear the traveller, Edward Glaser, speaking in his commenced sketches of the history and geography of Arabia (München, 1889, only 82 pp.; II, Berlin, 1890, a volume of more than 500 pages) of the treasures

brought together by him with great difficulty and danger. These are still to be published ; they promise to shed new light on the dark antiquity of Arabia, and particularly on the Jews and their influence on the complicated political events of that country (see pp. 17, 20, 46, 82 ; II, 120, 123, 361, 404 ff., the genealogical table in Gen. x. 22 is not of Jewish origin ; p. 469, on the importance of the Jews in later times ; p. 534, Dsu Nuwas, the Himyar genuine Jews). I am not competent to judge, whether, or how far, the digger overrates the treasure he believes himself to have discovered. But I think we should not place too much confidence in the opposite assertions of the critics, which are not quite free from prejudices, and especially with respect to a certain question which is of importance for our research. We are interested in knowing whether the oldest bearers of Arabic names were genuine Jews who gradually adopted these names, or whether the "Jews" in Arabia were originally Arabs who, in the course of time, adopted Jewish religious ideas and ceremonies, while remaining in political and social respects Arabs as before.

Here we must be on our guard against the logical error of a *circulus vitiosus* by assuming the Arabic names as a sufficient argument of the Arabic descent of Jews, and then explaining their occurrence by that very descent which we have proved by the names. The same is to be observed with respect to the occupations, the customs of the Jews in early Arabia, if we take account of the acknowledged faculty of the Jews to assimilate themselves easily to their neighbours in all matters, idolatry alone excepted¹. The balance of mere possibilities on both sides of the historical question is such as to preclude any deduction being drawn without historical evidence based upon authentic facts, and these are wanting ; and we can easily conceive how vague sympathies or antipathies may lead the inquirer to decide unconsciously *pro* or *contra*.

¹ A striking instance with respect to Greek names of Jews is given by Sayce in the JEWISH QUARTERLY REVIEW, vol. II, p. 405.

A way can always be found of demonstrating things in accordance with the recent theory of races ; and respecting Jews, Christian controversy has formed a certain *type* of Jewish character, which has been perpetuated in the drama, even against historical tradition, a striking example of which is Shylock. The man who asks the bond of flesh in a bargain *must* be the Jew, though, in the original tale, it is the Christian who wants the blood of the Jew¹—just as the Jews *must* want the blood of children for the eastern ritual, where there is not the least trace of such a horrible usage, while the oldest accusation is aimed at the “Lord’s Supper,” and the legend of the Graal as late as the seventh century narrates that the host had the taste of “young children’s flesh”—the Jews of Arabia *must* be essentially the same as the Jews of barbarous Germany in the Middle Ages ; they must speak a gibberish Arabic, they must be cowards, &c., unlike the genuine Arabs ; but they may participate in Arabic superstition like their brethren in Palestine². We read in the sketches of Wellhausen (III, 162): “The Hebrews of old gave a part of their meal to the dead (Deut. xxvi. 14);” the reader who does not know the Pentateuch by heart may open it to see how easily an assertion can be based upon a simple quotation, which might as well be alleged to prove the contrary !

It would be worth while to examine more closely the assertions of that renowned critic respecting the Jews in Arabia ; but we must confine ourselves to some striking quotations, the first of which touches our subject. We quote the words of Wellhausen (III, 198): “Religiöse Propaganda zu machen scheinen die Juden gar nicht bestrebt gewesen zu sein. Von einer Verbreitung des

¹ About the type of the Jew in modern drama a very instructive “Conférence” of M. Abr. Dreyfuss has been published in the *Revue des Études Juives* of 1886, vol. XII (Actes et Conf., p. xlix ff.).

² “The superstition is international, neither Arabic nor Jewish” (Wellhausen, *Skizzen*, III, 216) ; but the different superstitions have a native country, and it seems to me more just to name them by a *patronymium* than by a race.

Judenthums unter den Stämmen der Araber ist nicht die Rede." After this remark, we were not a little struck by the following passage (IV, 13): "Manche jüdischen Geschlechter waren arabischen Ursprungs; die Juden machten gern Proselyten; Samuel ben Adijja¹ war Gasanide, Kaab ben al-Aschraf, wenigstens von Vaters Seite, Taït," &c. In the first place then the Jews seem to make no propaganda whatever; of a propagation of Judaism among Arab tribes there is no question; in the second place, some Jewish families are of Arabic extraction, the Jews were inclined to proselytism; in the third place (vol. IV, p. 75), Wellhausen doubts whether a number of Aus and Khasradj worth mentioning adopted Judaism! Happily, no future Wellhausen could attribute these obvious contradictions to different authors and times, and we may learn to estimate how uncertain is the evidence of facts which admit such various conclusions, and to be on our guard against other assertions, which indeed require a special and unprejudiced study of the sources². There is probably no Christian professor, or Orientalist, or theological author more objective than Noeldecke. According to his opinion, the greater part of the Jews of Northern Arabia probably were the descendants of Arabic proselytes; he does not give the reasons for this verdict, which is merely pronounced by the way (*Zeitschrift der Deutschen Morgenl. Gesellschaft*, vol. XLIX, 1895, p. 713), but he adds that he would scarcely believe, even if his conception of a doubtful passage should be wrong, that the Jews deserve the credit of cultivating dates. The defender of the Jews is here no other than Wellhausen, who says (III, 14): "In agriculture and horticulture, the Jews were the teachers of the

¹ The poet, proverbially celebrated as a man of fidelity and heroism—he cannot be of Jewish extraction!

² How unseasonable is the sneering remark of Wellhausen (IV, 14): "Von Handwerken betrieben sie *echt jüdisch* die Goldschmiedekunst;" did not Wellhausen know the essay of Fr. Delitzsch on Jewish handiwork at the time of Jesus (1879)? We leave to others his other remarks, i. e., and III, 141, 201, 209; IV, 31, 61.

Arabs, &c., and as late as the time of Muhammed they seem to have been better furnished with tools and *more* zealous labourers than the Arabs of Medina."

We ought not to dismiss the question of the origin of the Arabian Jews without mentioning a peculiar feature of the Arabian system which is perhaps to be taken into fuller account than has been hitherto done, viz. the *patronage* or *clientage* which constitutes a peculiar relation between tribes, indigenous or immigrant; Hirschfeld (VII, 171) mentions some Arabic tribes under Jewish protection, a part of which adopted Judaism.

We close these generalities with the suggestion of Wellhausen (III, 200, 210), that the Hebrew *Biblical* names, as Daoud, Suleiman, Isa¹, seem to have been introduced by Christians, their form not arguing a Jewish mediation; king Daoud already occurring as an armourer in *heathen* legends. Wellhausen does not say that these legends borrowed the Jewish king from Christian sources.

If the origin of the Arabic names of the Jews is obscure, their *disappearance* is not simply explained by the extermination of the majority of the Jews in Arabia. The fact itself has not yet been established, as far as I know, and there may even remain some exception, to be found in Arabic sources unknown to me. The principal source of Jewish names in early Arabia is the biography of the Prophet by Ibn Hisham²; the largest enumeration of names (p. 351 of the text) has been transcribed by Hirschfeld (l.c., X, 12), who adverts to the few names which may be considered as, or may be reduced to, Biblical or specifically Jewish names. I owe to Dr. Poznański extracts of some other passages (pp. 13, 652-4, 687, 691-3) of Ibn Hisham, where Jewish names are reported.

¹ This Arabic name of *Jesus* has been recently derived from ܝܫܘܥ ; I have not found it among the Jewish names.

² He died the 13 Rabi' II, 218 H. (Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 16, n. 48); his work has been edited by Wüstenfeld (1858-60), a German translation by G. Weil (1864).

We prefer to give the names in Hebrew characters. Hirschfeld claims a Biblical or Jewish origin for עזיר (= עזרא), פנהאץ (the alteration shows an *oral* tradition), עזר and אזר (also אֶזֶר) = Elazar—we shall in later times find this interpretation of the initial אל as the Arabic article, which is no essential part of the name and may be omitted—שמ׳אל (also סמ׳אל, p. 692), perhaps נחאם (= נחום, the form *fā'ul* is not genuine Arabic, and might have been altered, we find later דנן and דנאן). I would admit a few more, as נעמאן (a foreign name in the Bible: it occurs also as a name of Christian princes)¹, באמא (also p. 691) reminds us of באמי, or בטי, in the Talmud, where it is distinctly said to be a name of non-Jews. One Phineas ben Bata, author of a work of uncertain description, is quoted, as the source of some particulars in old Hebrew history, in the *Chronicles of Hamza al-Isfahani*. This work was published by J. M. E. Gottwalddt in the original Arabic (1844), and I translated into German, with some notes, the passages respecting Hebrew history, in the *Zeitschrift für die religiösen Interessen des Judenthums*, published by Z. Frankel, vol. II (1845), p. 271. This translation remained unknown to Gottwalddt, who published a Latin translation of the whole work in 1848. In a supplementary note (l. c., p. 447), I remarked that a teacher of Muhammed is called Phineas ben עזורא (= עזריה?), and that the authorship of Phineas ben Bata is not incontestable. We might as well point to an old Rabbi Phineas, “president of the Academy” (ראש ישיבה), whom Bacher (in Winter und Wünsche, *Die jüd. Lit.*, II, 127) places about 750.

We return from this little digression to the names in Hamza. סללם Sallam, and סאלם Salim, may be a variation of שלום. Abd Allah (a translation of עבדיה, or עבראל), the son of Salam, the learned renegade, who probably invented a part of his communications to the ignorant first followers of Muhammed, received his name by an order of the

¹ This name is recurrent in the thirteenth century; a Jewish author of this name is referred to in Brüll, *Jahrbuch*, IX, p. 82.

Prophet; his Jewish name was חזין (Hu'sein, is the ζ here a substitute for σ , as in פנחאין?). צוריא may be compared with צוריאל; סעיה is perhaps correct, = שעה = ישעה, an aphaeresis which we find in later times in Arabic as well as in the German "Schaje"¹. יאמין (p. 654) is probably derived from ימין; Ibn Jamin is mentioned by Hirschfeld (*Jüdische Elemente im Koran*, p. 25). The names לאוי, for לוי (as regularly in later times), הארין (= אהרן), and תנחום occur in an interesting pedigree (p. 13) from which we only extract the names, omitting the word "son" between each of them. תנחום—אלנאם—כיר—לאוי—סער—יסע—סבט—יעקוב והו—לאוי—(!) קאהת—יצהר—עמראן—הארין—עזרא—עאזר אסראיל, &c. The names שם בן עדי (p. 351) is omitted by Hirschfeld after Srhas ben Kais; "Adyy b. Zeid," Hirschfeld, p. 12, l. 1,) and עדיה (father of the poet Samuel) are probably the same as the עדיה and עדיאל of the Bible.

It remains a remarkable fact, that only a few names might be identified with, or derived from, old Hebrew names with sufficient probability, while we miss the most frequent in the Middle Ages, as Abraham, Moses, David, Solomon, Mordechai, which indeed are also missed among the great number of Talmudical authorities and of persons mentioned in the Talmud.

On the other side, not only the names of the Jewish tribes vanish with their political existence, but also the proper names, such as Ka'ab (כעב), which seems to have been popular—it is repeated in the passage quoted of Ibn Hischam—sank into permanent oblivion.

These facts are strange, but they are not without analogy in Jewish history; we might well apply to them the trite proverb upon books, *habent sua fata—nomina*.

MORITZ STEINSCHNEIDER.

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¹ I scarcely venture to combine with it אסיע, though it seems of Hebrew origin.

(To be continued.)